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ferent places were formed independently one from the other, according to the uniformity of the thought of man in the different parts of the globe, seems to me just as well applicable to many mythological stories. It is not necessary to presume that all myths have sprung up in exactly the same way. Different theories may be alternatively correct.

A. SCHINZ, PH. D.

- (75) *Problèmes d'esthétique et de morale.* C. R. C. HERCKENRATH. Alcan, 1898, 163 pages.

a. *Æsthetics.* The author tries to arrive at a theory of beauty by way of psychogenesis. The beautiful, he says, consists, with children and savage people, in a simple and ingenuous combination of the elements of the beautiful object, especially color and sound. Gradually the simple becomes tiresome and we look for other and more complicated combinations of colors and sounds. The artist who, during his whole life, is dealing with such matters, acquires a very fine taste which ordinary people do not arrive at. Taste changes, and although not discutable in individuals is capable of progress at any time. "Good taste—that is, the conclusion—is a taste more refined, more cultivated than bad taste" (p. 46).—It is the first time, so far as I know, that intellectual theories have been applied so thoroughly to æsthetics, and I cannot but think that this way of treating the problem of beauty is full of promise. The chapters on the Sublime, on the Problem of the Tragic, and on the Comic Art and Laughing, do not offer the same originality and freshness of thought as the one on the Sense of Beauty, although the intellectual element is also not lacking here.

b. *Ethics.* The chapters grouped under this head, "Le Problème Moral," show a still greater lack of originality. The author evidently has never studied very thoroughly any history of ethics, for if he had, he would have remarked that all his theories are very old. He seems to believe, for instance, that he has found out (by correcting and completing Schopenhauer) that *sympathy* is the irreducible element of morality, while every one knows how often this principle has been advanced as the basis of ethics, and that even often the very word has been used, *e. g.*, Adam Smith. Besides, the intellectual element is not so thoroughly carried through in the second part of the book as it was in the first.

A. SCHINZ, PH. D.

- (76) *La personne humaine.* L'ABBÉ C. PIAT. Alcan, Paris, 1897, 401 pages.

All views and opinions are represented in the excellent collection, "Bibliothèque de Philosophie Contemporaine," of Mr. Alcan. The author of this book is a dignitary of the Roman Catholic Church, who takes up the old idea of human personality and of the soul, and tries to maintain its efficiency on contrast to modern phenomenism. His argumentation takes up 400 pages, but without advancing a single argument that has not been presented a thousand of times before.

I doubt very much whether arguments which were not able to check the progress of modern psychology when advanced for the thousandth time would have this result after the thousandth and first time.

Further, even if one would be perfectly willing to admit that definitive solutions of the problems of the soul or mind have not yet been given, that would certainly not necessarily imply, as Mr. C.